THE SAND-TABLE

A MANUAL FOR SUNDAY SCHOOL TEACHERS

LILLIE A. FARIS

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Central BAPTIST
THEOLOGICAL SEMINARY

presented by

MISS NINA SMITH

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A Manual for Sunday School Teachers

BY
LILLIE A. FARIS

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TABLE OF CONTENTS

PAGE

FOREWORD 7

PART I.

THE SAND-TABLE—THE MATERIAL

I. The Use of the Sand-table..... 11
II. The Making of the Sand-table..... 15
III. The Care of the Sand-table..... 19
IV. Illustrative Material 23

PART II.

STORIES ILLUSTRATED

V. The Five Thousand Fed—The Story of the Baby Moses—The Story of the Wise-men—The Anointing of David—Other Stories Briefly Outlined—Jesus and Blind Bartimæus—Jesus Healing a Sick Man—The Triumphal Entry.. 31
VI. Suggestions for Map Work—The Story of Paul. 69

CLOSING WORD..... 88

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LIST OF ILLUSTRATIONS

PAGE

It Catches the Interest of the Boys..... 12

Junior Boys and Girls Working Out a Story..... 14

Sand-table Showing Economy of Space..... 18

Cabinet Showing Sand-table and Care of Material... 26

Story of Moses—Note Miriam, the Princess, Her Maid and the Basket Boat..... 40

A Junior Telling the Story of the Wise-men..... 48

Juniors Making a Map of Palestine..... 68

Map of Palestine in the Time of Christ..... 70

Sand-table Map of Palestine, Locating Some Important Mountains 72

Map Showing Second Missionary Journey of Paul... 81

FOREWORD

In answer to the many inquiries as to the use and care of the sand-table in the Elementary department of the Sunday school, and in order to aid Elementary teachers by placing before them the very simplest devices and plans which may be utilized as a means of story illustration, this little book of instruction is issued.

It has been our aim to mention only such material as may be easily obtained, or made, so that even the most inexperienced may be able to emphasize the thought of the lesson.

With the hope that the teacher, who makes the first trial of the illustration of the story or the lesson, may catch from the beaming eyes of the little ones of her class the inspiration that will help her to try again, we send it forth.

PART I.

THE SAND-TABLE—THE MATERIAL

I.

The Use of the Sand-table.

The whole Sunday-school world is just beginning to recognize the fact that a very large per cent. of the child's learning comes through the eye. To be sure, there have been a few teachers and a few schools that have been awake to this fact for several years, but in the main the schools are just beginning to see the great need; therefore, the demand for pictures, blackboards, object-lessons of all sorts is far greater to-day than ever before in the history of the world, and the introduction of the sand-table into the Elementary department heralds a comprehensive instruction for its children.

For so long a time we have been content to tell the story without objects of any sort, and they are so vitally necessary to the child's understanding. Many, indeed, have been content to try to teach the

topic and Golden Text of the lesson without making any impression whatever on the child's mind, except, perhaps, to give him a bundle of confused ideas which mean absolutely nothing to him.

The blackboard has an important place to fill in this connection, but there is nothing that so attracts the child and impresses the thought of the lesson as the illustration with the sand-table.

In visiting departments here and there we have found many places where the sand-table is looked upon as an object of play for little people. In the home or in the kindergarten it may well be used in such capacity, but in the Sunday school it has a different use altogether, and that is to provide the means of illustrating the lesson story so that it may be more deeply impressed upon the child's mind.

Our children have had little thought as to the setting of the stories, consequently their ideas are very indefinite. The sand-table is the means of preventing this confusion of ideas, and its use in the Beginners and Primary depart-

IT CATCHES THE INTEREST OF THE BOYS

ments is particularly to picture the story as nearly as possible.

In the Junior department the story occasionally may be illustrated, but the main use of the sand-table here is to teach locality, to build in relief the places around which the lessons center. The children in this department are beginning in public school the study of geography, and especially in the second and third year Junior they may, by the use of the sand-table, become very familiar with the character of the country, with the location of the mountains, the rivers, the chief cities, that are mentioned in any of their lessons.

The missionary journeys of Paul may be traced by these children; the trip of Joseph and Mary with the baby Jesus, when they fled from Bethlehem to Egypt, may be traced by them, as, indeed, may any story which occupies their attention.

The children in this department are in the great memory period, and if these things are brought before them, if the locations are brought out in relief, if the lesson is made to stand out as something

that really happened, then the work has been well done. This may be accomplished by the careful, studied use of the sand-table. One is attracted and impressed with the great relief map of the Holy Land which occupies a conspicuous place at Chautauqua, N. Y. In no less a way is the child in the Junior department impressed by the map made in the sand in a miniature way in his own little Sunday-school room.

The use of the sand-table need not be confined to the Elementary departments of the school; indeed, we have witnessed great numbers of adults who would sit spellbound while one would illustrate a story by means of just such simple objects as are used in connection with this, and the time is coming when an Elementary department will be incomplete without a sand-table.

JUNIOR BOYS AND GIRLS WORKING OUT A STORY

II.

The Making of the Sand-table.

There are many plans for the making of the sand-table. The regular kindergarten sand-table is about three feet wide by six in length. It is low so that the children may easily stand around it and help in any way that the teacher may ask, by placing the objects, or helping to build.

This sand-table is, of course, always a good one, but there are only few departments that can afford the space required, because it must remain in a certain position all of the time and occupy the same space. Most classrooms can not afford to give up a corner 8x4, therefore in many of our schools the regular kindergarten table is deemed impracticable.

The illustrations which accompany this chapter show different ways of building a sand-table. Some are built right into the wall of the room, as per cut

No. 2, and these are closed after the lesson has been sufficiently drilled upon and appear only as a panel in the cabinet or wall. This is by far the most convenient way of caring for it in the Sunday-school room. If a teacher wishes to use the same illustration the second time, she would leave the table undisturbed. If there be a time when she does not care to use it on the following Sunday, the space in the room is at her disposal with the lifting of the sand-table into its proper place.

Picture No. 3 shows another form of sand-table, but with the improvement of a lid, which extends half-way over the sand-board and catches down very securely, so that no other receptacle is needed for the sand.

When this table is not in use, it forms a neat panel in the cabinet. The legs hang like those of a folding-bed, and when the table is opened the supports give it the right height for the children. When it is in use the lid is unhooked and placed back against the wall so that it does not take away any of the attractive-

ness of the table itself. When the lesson is ended this lid is hooked down and the table lifted to its proper place. The table itself, the panel and all, are protected if it be lined with tin or zinc, because the teacher will need to dampen the sand to keep it in good order to build the relief which she wishes.

Another form of sand-table, and a very desirable one, may be made of zinc, any size to suit the department, but preferably one about four or five feet long by two and a half or three feet wide, and perhaps five inches deep. This should be placed upon a low stand or low rack within good range of the children's eyes. One can readily see that this sort of a table is a very practical one because one can really use water for lakes and rivers, for, after the lesson is ended, the water will only tend to keep the sand in good order, and by the next use of the table this will all have evaporated.

If the teacher who wishes to make use of this material should be so situated that she can not have a separate classroom or department for her work, then

even a large-sized baking-pan of the heavy sheet-iron makes a splendid substitute for the regular table. This may be placed on a chair or small tabouret and used to good advantage.

A very fine type of sand-table may be made outdoors where there is space enough near the church. Boys and girls will be glad to work on such an one as much as the teacher might suggest. For use in missionary stories, or Bible stories, nothing could be better. The stories become so realistic that they can never be effaced from memory.

Take the fine old hymn:

> "From Greenland's icy mountains,
> From India's coral strands,
> Where Afric's sunny fountains
> Roll down their golden sands."

Imagine the setting, and place the children in the different countries represented by your large map. Show America also, and let the people of these different countries appeal for help, then watch the attitude toward missionary enterprises.

SEED TABLE SHOWING ECONOMY OF SPACE.

III.

The Care of the Sand-table.

The white sand is not so desirable for use in this table as the ordinary sand which abounds in almost all communities, for the reason that our common sand is the color of the earth and it will pack to much better advantage in making relief maps, and altogether gives a better setting to the story. In certain sections where the white sand is more easily obtained, as at the seashore, it is not objectionable; in so many instances, however, people have an idea they must send to a kindergarten company and obtain a barrel of white sand, when it is not so good for the work as the common kind. It is a good plan, if convenient, to have a box of white sand that may be used occasionally for roads or in other ways to aid the story setting.

The interest of the children, from the very first, should be solicited in the care

of the sand and the objects used for illustration. The teacher's work is often made irksome because she does not call to her aid the helping hands that are eager for employment. The older children may be taught to take care of the objects, wrapping them in paper or placing them in boxes of chaff or sawdust, if they be breakable toys, or putting them neatly into envelopes if they be cut of cardboard, keeping always the material for one lesson separate from that of another, though the teacher herself may often wish to use the same material to picture a similar lesson. For instance, the sheep which helped to picture the story of the shepherds as they watched their flocks may be used as the story of David, the shepherd boy, is told. Each box or envelope should be labeled, and all material for one story could be thus cared for and the teacher appropriate just such as she may wish. A shelf or drawer or large box may be provided for the keeping of this sand-table material.

As for the sand itself, it should be

moistened enough so that it can be easily shaped. It will thus represent the lesson and stay in place much better than if left dry, because dry sand is so easily shifted; sometimes the slightest jar will displace it, and the little people standing round the table are apt to shake it.

If the regular kindergarten sand-table be provided, then there is a solid wood cover which will preserve the lesson as pictured as well as the teacher may wish. If the sand-table be a home-made one, then the same sort of cover should be provided—it should be of rather heavy material that will not warp and look unsightly, and yet one which the teachers themselves can handle. The table which folds up into the cabinet may also be left for a second use, or review, by placing some sort of protection over the top of it.

Above all things, have the children understand that the sand-table is *not* a plaything. The children should be allowed to help whenever possible in the placing of objects or the making of a mountain or valley or river, but they should not do this without the teacher's

direction. They will soon understand that this is for their instruction, and they will learn to regard it as they would any other part of the equipment, and will not undertake to handle or disturb in any way without the teacher's word.

IV.

Illustrative Material.

In order to present a lesson on the sand-table it is not necessary that a teacher have quantities of all sorts of material, but there are some things that are indispensable, and the material here mentioned is not for any particular lesson, but that which, in general, a teacher may collect and keep, for it is of the kind that will be demanded in many of the lessons.

People.—Many little figures cut from picture lesson cards or other sources, and pasted to toothpicks so that they will stand in the sand, should always be kept on hand. These may even be cut from a heavy quality of paper and touches of color added by use of the crayola, or tiny metal figures may be used. They should have little strips of bright-colored cloth thrown around the shoulders to represent the Oriental costume. These always com-

pel the child's deepest reverence. Care should be taken that the figures be not too large for the size of the table; they should be very tiny indeed in comparison with the mountains, lakes and everything which is used to represent the lesson. One ought not expect the children to be reverent if one should use a donkey somewhat taller than the mountain, or a boat larger than the lake which it is supposed to cross.

Animals.—Miniature animals may sometimes be secured at the novelty store, and just at this time when the Japanese gardens are used so extensively for table decoration, the very tiniest of birds, animals and figures may be obtained. However, if these are considered too expensive, there is the plain paper that one may substitute, cutting the shape of the object desired.

A sheep may be represented by taking a tiny bit of cotton and sticking a pin through it, or by the tiny cotton sheep that one may sometimes buy at Christmas time. Again, care must be exercised, for many times the sheep thus purchased are

larger than the shepherds, and for that reason the tiny ones made from cotton are really preferable.

Flowers.—Scraps of different colored papers are always handy. Very tiny bits of bright-colored tissue, stuck on the end of a toothpick, will answer for flowers which abound in Palestine. Here, again, the children may help; they will be delighted to cut the tiny sacred lily, the rose of Sharon, the daisy or cyclamen, or any of those which a teacher may suggest. Other bits of bright colors may be used to wrap around toothpicks, and in lieu of other figures these may represent people.

Trees.—Many trees of various kinds will be needed, and the teacher should study the outlines of these so that she may be able to cut from light-weight cardboard, or heavy crepe paper, different kinds, as occasions demand. During certain seasons of the year it is possible to get tiny twigs and bits of different kinds of shrubs to represent the trees, and these, of course, make the appearance far more attractive. However, these are not

obtainable at all seasons and in all places, and a splendid substitute are little trees cut from this light-weight paper.

Grass.—Moss, such as the children themselves may gather from the roots of all the trees in the woods, will make the hillside or the meadow appear beautiful. In the cities this moss may be obtained from the florist. Here, also, the crepe paper may be used if moss can not be obtained.

Crepe Paper.—The crepe paper may be used in various ways. If one does not care to use the real water to represent the lake and the river, then the crepe paper has its place. The lake may be made any size with just the light blue paper pressed in the bottom of the table and the sand banked around the edges, or the long strip of light blue paper may be used as the river; with the pushing aside of the sand, and the paper laid along the table, the sand made to represent a bank on either side, it appears to the children very realistic.

Tents, Houses, Boats, etc.—These may be cut from light-weight cardboard

CABINET SHOWING SAND-TABLE AND CARE OF MATERIAL.

or folded from paper. Many times the older boys are glad to whittle these out of wood, and they really enjoy being of some service to the teacher.

To all this material might be added boxes of tiny shells and little white pebbles, which the children love to gather and which the teacher will find necessary as she pictures the lake or the river. Special care should be taken of these; some regularly appointed children may gather again and place in boxes after they have been used, thus preserving them for another time.

In the lessons which follow, different bits of the material are suggested as the lesson treatment requires, but many of these may be dispensed with if the teacher finds it necessary, and her lesson may still be made as lasting as life itself.

PART II.
STORIES ILLUSTRATED

V.

The Five Thousand Fed.

For this lesson it would be well to represent the portion of the Holy Land that extends along the Jordan Valley, showing the Lake of Galilee at the upper course of the river and then showing the river winding to the Dead Sea. A tiny group of houses on the western shore of the Lake of Galilee will represent Capernaum, and a small picture of Jesus may be used to show him as he is working among the people, with the ever-increasing multitude coming to bring their sick or to listen to him teach.

Picture the Sea of Galilee most distinctly and especially the eastern shore. Near the shore small pebbles and shells in abundance should be used; as it gradually rises the grassy hillsides may be seen, and it is perfectly proper to show tiny dots of red, yellow or white, which will represent the flowers blossoming at this spring-

time season. (The flowers may be made by pasting the tiniest bits of tissue paper on toothpicks which have first been dipped in green ink or egg dye.)

Mark some particular home and tell of the little lad who started from his home, carrying his lunch with him, to hear the Master teach. His home must have been quite a distance out of Capernaum, else he would not have needed the lunch. Show the figures of the disciples and move them up toward the city of Capernaum, finally to the spot where Jesus is teaching, and then take the story up as follows:

See, here is Jesus working among the people, making the blind to see, the lame to walk, and healing many of them of other diseases. Perhaps this little, tiny baby in its mother's arms was sick and Jesus healed it. I do not know how many there were, but there must have been many, many people that day helped by him. But here through the great crowd come the disciples and they have a message for Jesus; they want to tell him about their work, and, too, there is

another little message that is sad. They tell him that his good helper, John, is dead. Perhaps Jesus is tired; perhaps he wants to hear all about the work that these men have been doing; he turns to them and says, "Let us go out a little way in the boat." Here is the boat. Jesus and his disciples get in here and push out a little way and the people on the shore are saying, "Why, where is he going? We want to hear him teach; we want him to heal our sick," and then, all at once, they notice that the boat is just going across the upper end of the sea and they say to each other, "Let's go around, it isn't far," and so they start walking very rapidly. Some who are not tired are running, all are hurrying just as fast as they can, and presently here they come away over to this side of the beautiful little lake. It is springtime of the year, and here in the grass you can see many flowers blossoming. See the pleasant hillside. I think it looks pretty with all these people standing all round here, don't you?

Well, here is the little lad with his

tiny basket, and in it are five little loaves and two fishes. Here comes the boat; the people are all eager to see it land; they are watching for the Master to step out of it, and he does. He looks around, he sees all the people standing on the shore; he is not cross with them for following him; he is just as ready to help them as ever, and at once he begins. A long, long time he works with them, then, finally, as it gets late in the afternoon, the disciples speak to him; one says, "Master, it is getting late; send all these people away that they may buy bread." Jesus looks right at him and says, "You give them to eat." But the disciples did not have anything for the people to eat. I think Jesus knew all the time what he was going to do. The disciples looked around, and finally Andrew—this one—comes up to Jesus and says, "Here is a lad with five small loaves and two fishes." Then Jesus says, "Bring them to me." Then I think the little lad himself walked up to Jesus, holding out the lunch.

See, this is our little lad, and this is his little basket; it is ever and ever so

tiny because our picture has to be small, you see, but in it you may think there are five little loaves and two fishes. If you look at this picture of Jesus, I think you can almost believe he is smiling because he is glad some one in the crowd has just what he wants.

Now Jesus says to the disciples, "Have the people sit down in companies." We will watch this group over here all sit down on the green, grassy hillside among the flowers, and then here is another group, and still another, and another—oh, there were so many of these groups of people, and now Jesus on the hillside, as he looks at the boy's simple little lunch, thanks God up in heaven for the gift of food, and then he begins to pass this out among the disciples, and all the people sit here on the ground and have all they can eat.

See, this is Peter passing the loaves and fishes around to this group, and over here is Andrew, and here is James; this is John, and this one Philip, and Bartholomew, and all others who were Jesus' helpers. (It will be a good plan to re-

view the names of the disciples with the children as each one passes before Jesus and takes the food to his group.)

Now the people are eating and the disciples pass among them with more bread and fish, but the people have eaten all they want, and they thank Peter and James and John and Andrew and the other disciples, but most they thank Jesus. And then after the feast is ended Jesus said, "Now gather up what is left that nothing be lost," and the disciples gathered up twelve baskets of fragments.

The Story of the Baby Moses.

The sand-table should be arranged either the day before the story is told or very early on the morning before the hour for the class.

There is no lesson that can be more beautifully illustrated by means of the sand-table than this story of Moses. A little paper houses with pillars should be made to represent Pharaoh's palace. Away in the distance might be seen the tiny pyramid, and off on a wide space close to the river-side may be placed the

many, many little tents to represent the homes of the people of Israel. The children themselves may help to make these tents; perhaps they made them the Sunday before the story is given, and they have been carefully kept to be used at this time.

The wide bed of the Nile is represented and the water poured in very, very carefully so that it will not appear muddy. Along the bank a thick growth of reeds and rushes, tiny shrubs and things of that sort will complete the setting.

For the home of Moses one of the tents should be pointed out to the children and then the story told of how the little baby was so carefully protected in the home until he grew too old to be hidden away longer. A tiny basket has already been woven by the teacher and she brings it now, taking the baby up tenderly, just as his mother would have taken the real baby, and placing him in the basket, and then, pretending that it is his mother really, carrying him out and hiding him in the reeds on the edge of the water.

Have the princess, her maids, Miriam, and the others placed as the story would indicate. Miriam, hidden away among the grasses, watches as the princess sends her maid to bring the basket. It is opened and the baby cries. Miriam comes out from her hiding-place, and, walking up to the princess, asks if she shall call a nurse. Have the children watch as she fairly flies across the little path that leads to her own home and tells her mother to come; that the princess needs a nurse for the baby. Then see the mother as she comes quickly up to the princess and the princess commands, "Take him home and nurse him, and I will pay thee thy hire." Help them to appreciate the joy she feels as she takes her own little baby back home to care for him until he is old enough to live in the big palace.

THE STORY WITH SAND-TABLE ILLUSTRATION.

A long time ago there was a very wicked king. We will play this is his palace up here in the city. The king did not love God; he did not love God's peo-

ple—God's people were slaves to this wicked king. They lived all alone here in these little tents; there were many, many, many of these people. This old king made the people work very hard; he did not want their little babies to live; he thought that maybe some day they would grow stronger than his people, and so he made a rule that every little boy baby that was born in the homes of the people who loved God should be thrown into the the river. The king sent his soldiers to find the babies and see that their parents did just what he said.

Now I want you to look at this little tent away over here. A man, a woman, a little girl and boy lived here. One day another precious boy baby came to this man and woman; they loved him very much. They said, "Oh, we could never take him down to the river and throw him in!" The little girl loved her brother very dearly—she was so happy when he came; she and her papa and mama planned together that they would keep that little boy and not let anybody else know about it. They kept the beautiful

secret all to themselves; they hid the baby, but after awhile he grew larger; he began to kick the covers, he would laugh and crow just like other babies do, and his mother knew that she could not hide him any longer. Then she asked God to help her find a way to take care of the baby, and this was the way: down by the river were some tall rushes; she cut a great lot of them and carried them home; then she made them nice and clean. After she had done this she began to weave them together just like I am doing now, and after she had worked a long time she had made a tiny basket boat. Then she put pitch all over it so that the water could not get through the tiny openings. When the pitch was dry the basket would float on the water and no water could get into it. The mother made it soft inside, then she gave the baby something to eat; she hugged him and kissed him, and asked God to take care of him, then she put him in the basket and put a cover over him. Then Miriam went with her mother down to the river. Watch them as they come along. The mother is car-

STORY OF MOSES. NOTE MIRIAM, THE PRINCESS, HER MAID AND THE BASKET BOAT.

rying her tiny basket and nobody guesses what she has in it. Here they come up and they are looking for a certain place along the river; it is the place where the princess comes to bathe. Watch the mother and Miriam and see if they find it. Yes, here they come right to the spot. They have been so frightened as they came along for fear somebody would see them and want to know what they had. See the mother as she places the basket right on the edge of the river among the reeds and rushes; she prays to God to protect her baby; then she turned and went back home, but she left Miriam hiding away in the reeds and rushes.

Can you see her away back here? She is so afraid somebody will see her, but she is anxious about her baby brother. Now here comes somebody down from the king's palace and Miriam wonders if it may be the soldiers coming to take her little baby brother away. She tries to peep out from among the bushes, and when she sees who it is her little heart is so glad that it just beats faster and faster; it is the princess and some of her

maidens. Do you see the beautiful robes the princess wears? Now she throws off her beautiful garment and steps right down into the water; she is looking right at the basket. Now she says to one of her maidens, "Come and get the little basket for me." This is the maiden that steps right down into the water and lifts the basket in her arms and brings it to the princess, and they open it and there is the tiny baby. Just the minute the little basket is opened the baby begins to cry, and the princess says, "Poor little baby, don't cry!"

All this time, back here among the grasses, Miriam is watching; now she just can't stand it any longer, so she comes out from her hiding-place and goes right up to the princess and says, "Would you like to have me get a nurse for you?" And the princess said, "Yes, go." Miriam does not wait for anything else—she starts on a run just as fast as she can down to her little home. See, here she comes away round this way; mother meets her at the door. Miriam says, "Oh, mother, the princess wants a nurse for

the baby." And here come Miriam and her mother back, hand in hand, to see the princess, and when they come up Miriam's mother bows to the beautiful lady; then the princess says, "Take this child and nurse him for me and I will pay you for it." And now back to home go Miriam and the mother and the little baby. Now the mother will not have to hide th baby away any more. She may care for him any way she pleases because she is working for the king's daughter.

After awhile he grew old enough to be taken up to the king's house. The princess named him Moses, because, she said, "I drew him out of the water."

God took care of Moses after he went to live with the princess; he took care of him all the days of his life. Isn't it beautiful to think that the Father in heaven cares for all his little girls and boys, no matter where they are?

The Story of the Wise-men.

Objects to be Used.—Toy camels, toy men, little twigs from evergreen-trees or little paper trees; small paper houses for

the city of Jerusalem, Bethlehem and Nazareth; Herod's house prominently shown in Jerusalem. Make the sandy stretch of country to the "far east" over which these men must travel; while there is no positive Bible statement for the number three used, it is generally conceded that there were three of these kings who came to worship and bring their presents. Too, these Wise-men probably came from Persia, Arabia or farther India, and the country route should be thus represented.

Let the little camels be loaded with something which would represent gold, frankincense and myrrh. Show the Wise-men as they were studying the stars, and then tell of the planning of the trip to follow that new star, for they had been told that a new star would herald the birth of a new king. Show them as they stop occasionally to note the direction, then as they follow the star, on up to the city of Jerusalem. They stop at Herod's palace long enough to inquire where the new king is born and where they may find him. As a little side picture one cor-

ner of the sand-board might represent the inside of Herod's room with the messengers asking for an audience for these three kings, and then the three kings, as they make their appearance in Herod's palace, bowing at his throne and asking him where the child is born. Herod can not answer their question, knowing nothing of any new king that is to be born.

The Wise-men leave the palace, and as they go outside, lo, the star appears again for their guidance, and they follow it until it stops over the house in which Jesus and his mother are.

To complete the story a small star fastened on a ring that will slip easily over a tiny wire stretched from two uprights placed at opposite corners of the sand-table, may be made to move slowly as the Wise-men take their journey. It would not be best to end this story with the Wise-men finding Jesus in the manger, as most probably Mary and Joseph had gone into a home in Bethlehem.

The Bible does not state exactly where the Wise-men found the baby, but it speaks of the star moving as the guide

until it stood over the "house" in which Mary and Joseph and the baby were.

The story in Matthew indicates clearly that Jesus must have been under two years of age, for when Herod had inquired "what time the star appeared" and had asked the Wise-men to bring him word again, though this they did not, he sent out and "slew all the male children that were in Bethlehem and all the borders thereof, from two years old and under, according to the time which he had *exactly* learned of the Wise-men."

THE STORY AS IT SHOULD BE TOLD.

This is the little town of Bethlehem, and this is the place where Jesus was born. After the people learned that there had been a little baby born in a manger, perhaps some of them invited Mary and Joseph to go to their home; I think they did, or, since Joseph was a carpenter, it may have been that he found some work to do right there at Bethlehem. I am not sure where they stayed, but I am sure that they were in Bethlehem for a little time after Jesus was born. Away over

here, over the desert sand, ever so far, in this country there lived some Wise-men; these men sat under the stars and watched the wonderful lights that God had made to shine in the sky. They loved everything that God had made, but they loved the stars best of all, and they liked to study them. These men taught the people many things about the stars and about God. They were called Wise-men because they taught the people so many wonderful things.

These Wise-men had learned that when God sent his Son to the earth that he would send a new star to tell them about it. Each night they would sit and watch the stars and talk about God's precious promises to send his Son. One night while they were talking together the most beautiful star that they had ever seen shone in the sky. It moved slowly across the heavens; the Wise-men said, "This must be the star which is to tell us about the coming of the new King."

These men knew very well that God's Son would be born in the country where the Jews lived. They lived a long, long

way across the desert; the desert is a hot, sandy country; it is pretty hard for people to cross the desert unless they go on the backs of camels.

After the Wise-men had watched the stars for awhile they decided that they would go and find the new King and worship him. There was a great deal of packing to do, for these men wanted to take rich presents to Jesus; they were going to take gold, frankincense and myrrh—the most beautiful, precious things which they found in their country; but after awhile all was made ready.

Here are the camels; see, they are loaded and the Wise-men are on their backs. Perhaps there were three of them. We will start them out across the desert. You can see the star, too, moving across, guiding these men; it moves along right in front of them, and they are watching it; farther and farther across the desert they go. I do not know how long it takes them, but perhaps a good many days. I do not know how long they stop to rest on the way, but I am sure they stop sometimes because the

A JUNIOR TELLING THE STORY OF THE WISE-MEN.

camels had to rest and have water, and the men themselves had to rest sometimes, but after awhile they reach the king's palace. The men get down from their camels and go up to this beautiful palace of Herod's at Jerusalem; they ask King Herod where the new King is. They call him "the King of the Jews," but King Herod and his men had not heard about Jesus, and you may be sure that the old king was very anxious for fear somebody was coming to take his throne away from him. He was very careful to ask the Wise-men just when they first saw the star. You see, he did not want any one else to take his place.

Just as soon as the Wise-men went out of the palace they looked up into the sky and there was the star; they followed it on and on, until they had reached the little city six miles south of Jerusalem. And when they came to Bethlehem the star stood still in the sky right over the place where the baby was. The Wise-men got down off their camels and they went in the house to worship the new-born King. They got down on their

knees and gave him beautiful presents, but, best of all, they gave him their love.

The Anointing of David.

Cover a portion of the sand-table with moss to represent the pasture and show David (either the picture of David cut from small card or small figure of a shepherd) watching the flocks. The sheep may be scattered around over the pasture land, and there should be many of them.

A group of small houses, together with a larger white one for Saul's palace, should represent Jerusalem. Mark the situation of Ramah, Samuel's home, four miles north of Jerusalem, and another group of houses a distance of six miles southeast of Jerusalem marks the city of Bethlehem. Through the green of the grassy pasture land there should flow a quiet little stream. This may be represented by use of a strip of blue paper, or a little lake may be represented by placing a piece of a mirror and building the sand about it for the shore. If the table be of zinc, then the bit of stream may be

marked and the water actually poured into it.

In the scene thus pictured let the people of the story move in this direction or that direction as indicated. For instance, Samuel is called from his home in the north and told where to go. God's word was, "Samuel, take your horn of oil and go to Bethlehem, to the home of Jesse, for I have provided a king among his sons." Samuel had also been told to take an animal with him for secrifice, and so he should be represented as going along and driving the heifer in front of him.

Picture the elders as they came out to meet Samuel to ask him whether he comes peaceably or not. Then represent Samuel as he invites Jesse and his seven sons to come with him to the sacrifice. Speak of the appearance of these seven sons as they passed before Samuel, and the rejection of each one, and then finally of the sending of a servant to the field for David. Have the feast spread, but true to the story, do not let the guests sit down to the feast until David comes.

Then show how Samuel took the horn of oil and anointed David, and help the children understand that the brothers and the father did not exactly know what this meant. Represent David as he goes back to his field and Samuel returning to his home in Ramah, and the others going to their own home.

THE STORY TOLD.

Down here is the city of Bethlehem, and in it, I am not sure just where, but we will say right here, lived a man whose name was Jesse. Jesse was the father of eight sons, and the youngest of them all was David.

Jesse had a good many flocks of sheep and herds of cattle. See, away out here in this beautiful pasture land are the sheep, and it was David's business to watch them. The pastures had no fences around them, but there was a sheepfold where the shepherd would take the sheep in the evening-time. This is David over here and he is tending the sheep. If he thinks there is any danger, he watches them pretty closely, and when the sheep

are quietly feeding David may play on the harp or he may throw stones at a mark, or do whatever he likes; one thing is sure, he will always care for his sheep first, and then, if there is any time, he will use that as he pleases.

Away up here is a place called Ramah, and in it lives an old prophet; he is a good old man and one of God's greatest helpers. One day God spoke to him and said, "Samuel, take your horn of oil and go down to Bethlehem to the home of Jesse, for I have provided a king among his sons." Samuel did as he had always done ever since he was a little child—he obeyed God's voice and went down to the city of Bethlehem. God had told Samuel to take a heifer with him for a sacrifice.

Samuel made ready to start down to Bethlehem; he drove the little animal, he carried his horn of oil, and did everything just the way that God would like. It was about this direction that Samuel had to travel, and here, if you watch, you can see him coming along the road.

The people in the city thought perhaps

they had done wrong and that Samuel was coming down to talk to them about it. Some of the officers of the city came out to meet Samuel; see, here they come, and they meet him out on the road; they are very much frightened, for they feel that maybe they have done something wrong, so they say to Samuel, "Comest thou peaceably?" And Samuel answers, "Peaceably. I come to make sacrifice. Come with me to the sacrifice." And so these people went with him. Then Samuel also called Jesse and his sons to the sacrifice. They all went, but they did not know what Samuel's business was. Samuel prepared the altar and then they made the sacrifice. After awhile everything was ready for the great feast and Samuel asked Jesse to have his sons pass before him. The sons were very fine-looking men, and as each one passed along Samuel thought, "Surely, this must be the one that God has chosen." Let's watch Samuel as he stands here in this place and as Jesse stands here to one side; the sons come up so that Samuel may see them. The old man has the horn of oil

all ready, so that when God tells him that the right one is passing, Samuel will pour the oil upon that one's head.

First, here comes Eliab, and he is so tall and fine looking that Samuel thinks, "Surely Jehovah's anointed is before me," but God said something to Samuel that meant this, "Don't look at his handsome face or his manly figure; he is not the one I have chosen." Then Abinadab comes before Samuel and he is not the right one; then come Shammah and four others, and as they each pass, God said, "No, he is not the one."

Now Samuel is talking to Jesse; he says, "Are all thy children here?" Jesse answers him, "There is one more, a boy who is out in the field keeping the sheep." And Samuel says to him, "Send for him, for we will not sit down to the feast until he comes." So Jesse sends for David, and David comes. This is he coming right up before Samuel. God's voice whispers to Samuel, "This is he," and Samuel takes up the horn of oil and pours it right on David's head. The father and brothers knew of Samuel, and they knew that he

was one of God's great messengers, but they did not know that this pouring on of the oil meant that David would some day be king over all Israel.

After David is anointed, Samuel comes away back up here to Ramah, and David goes back out here in the field with the sheep. It was many years after this that David really became the king, but when you hear a story about that you will remember, won't you, the time that Samuel came to anoint him?

OTHER STORIES BRIEFLY OUTLINED

For the story of Elijah and the widow of Zarephath have something to represent the palace of Ahab, where Elijah went to tell Ahab that there should be no rain nor dew. Then the brook Cherith should be pictured and the cave where Elijah hid. A tiny bird perched upon the limb of an improvised tree might be called one of the ravens that helped to feed Elijah. The city of Zarephath should also be shown and the woman stooping down gathering sticks. A very tiny jar should represent the jar of meal and a

little cruse for the oil. All these put into use as the teacher is telling the incidents of the story will help the child to remember it in a much better way than if the sand-table had not been used.

If the sand-table be used simply to review the lesson at the close, then the following little story may be told after the regular lesson story.

Would you like to have me make the story of Elijah on the sand-table to-day? Right here I will make Ahab's home, and over here is where Elijah tells Ahab that no rain is coming to the earth any more until God gives the word. Now God tells Elijah to go to the brook Cherith, over by the Jordan. This will be the Jordan River, and right out here, coming down from this high mountain-side into the little valley, will be the brook Cherith, and right here I will put this peg, that will remind you that this is where Elijah stopped for many days until the water in the brook began to dry up. It was here that the ravens came, every day bringing food to him. Yes, here they feed him, and now, as the water is drying up,

Elijah goes to Zarephath, and now, as he comes to the city gate—we will play this is the city gate—he sees a woman picking up sticks. Do you know what she is going to do with the sticks? Well, right here is the house where the woman lives, and it is to this place that Elijah goes for his meals. And it is in the upper room that he sleeps. Who can tell me what wonderful thing happened in this upper room? There have been so many things in the lesson to-day for you to remember, but I am sure you will do it well. When you get home, tell somebody there the story of this good man.

Jesus and Blind Bartimæus.

An impressive lesson may be made from the story of Jesus healing blind Bartimæus, inasmuch as this story of the healing is the beginning of Christ's last journey to Jerusalem. The two cities, Jerusalem and Jericho, should be represented at extreme points, and the road leading to Jericho be marked upon the table. Tiny branches of trees may mark the road on either side; little cedar

or evergreen twigs may be used, and these would be very appropriate; if possible, a little toy figure representing Bartimæus, the beggar, or a picture of him cut from one of the small picture cards. A tiny figure of Jesus cut from the picture cards, and other followers who are coming along. These will complete the necessary material, and this illustrative work may be given right along with the lesson story, and thus it will seem more real and lifelike, and, as a consequence, be more impressive.

Always have care, in cutting out figures to represent an Oriental lesson, not to use figures from magazines with our modern dress, and be careful also not to have these figures too large.

THE STORY TOLD.

This place over here is the city of Jericho. This city is about fifteen miles from Jerusalem, and to get to Jerusalem one would have to go in this direction (southward).

One day Jesus and his disciples were just leaving Jericho; they were going up

to the city of Jerusalem. This was the very last time that Jesus would ever go along this road; all around here you can see the walls of the city of Jericho, and over here you see the walls around the city of Jerusalem. All the big cities in this country had great walls around them because there was nearly always a war going on and the people had to protect themselves from the enemy. The walls had gates which were opened in the daytime and always closed and locked at night.

Every day, up to the gate of the city came a poor blind beggar; perhaps you have seen some of these blind people along the streets of the cities with lead-pencils to sell, or with shoestrings, and then sometimes, perhaps, you have seen them standing with a tin in their hands. They like to hold the tins, for when anybody drops a coin into the tin you know it makes a noise, and then the blind man can thank the person who gave it to him.

Let's watch this blind man as he comes right up here to the city gate; maybe he has learned to come by himself;

I suppose he has, for he has been blind all his life and he has learned to do many things; he sits down at the gate, and while he is sitting here he hears the tramping of feet and he wonders what it is all about. There are a great many people near the blind man, and he says, "What is this commotion?" And the people tell him that Jesus is coming this way.

All at once a great hope comes into the blind man's heart—he has heard about Jesus. What if Jesus could cure him! He starts right out to the place where he thinks he will find Jesus. He begins to cry out so that Jesus will notice him. These people around him say, "Go on back to your place; leave the Master alone." Maybe these people were a little unkind to the old, blind man, but he calls out so clearly, "Jesus, thou son of David, have mercy on me." And these people all cry out together, "Hold your peace." The blind man does not listen to them; he calls still louder, "Thou son of David, have mercy on me."

Jesus stops to listen. He says, "Call the man," and they call the blind Barti-

mæus. Some one says to him, "Bartimæus, the Master wants you—he is calling for you; be of good cheer." And the blind man springs right up to meet Jesus. Jesus is looking right at the blind man and saying to him, "What wilt thou that I should do unto thee?" And I am sure you are guessing what the blind man answers Jesus; he is saying, "Rabboni, that I should receive my sight."

Jesus is looking right at the poor blind man and saying, "Go thy way, thy faith hath made thee whole." That was Jesus' way of saying, "Bartimæus, because you believe on me and because you believe I can make your poor blind eyes to see, I will do it." And the blind man received his sight and followed Jesus.

Jesus Healing a Sick Man.

This story is based on Luke 5: 17-26 and Mark 2: 1-12.

In order to make the sand-table lesson a true one the teacher should note the manner of dress and the customs of the people of Palestine, their habits of life and their style of building. The build-

ings for the most part were low, and the roofs made by laying stone slabs upon beams and covering all this over with a layer of hard-rolled earth, or a mixture of sand and mortar and tar which would resemble somewhat a cement. This should be told to the children as the lesson is given.

The houses have the stairway on the outside and thus it was easy for the four friends to carry the sick man up to the roof. Perhaps Jesus was in one of the better houses, which consisted of an open courtyard in which there is frequently a well or fountain. This is surrounded on three sides by rooms with almost windowless walls; with a narrow stairway in the center opening into the courtyard.

As for the objects to be used in this lesson, the teacher must know the *personnel* of the company gathered there. According to Luke 5: 17 there were Pharisees and doctors of the law, who "were come out of every village of Galilee, Judea and Jerusalem." They had come to criticize Jesus.

Little figures cut from picture cards

or tiny toy figures may represent these. Then there are many others crowding around. One can not have too many of these figures crowded into the courtyard of this house.

The house might be built as described above, with the open court in the center and the rooms on three sides around it; the other part enclosed, but with a door which opens into the courtyard. To the shoulders of the tiny toy figures might be fastened a sort of mattress or piece of cloth like a hammock, and a tiny figure representing the man who is sick placed upon this.

Begin with the story of Jesus as he is preaching and teaching the people and healing the sick that are brought to him. Tell the children of the people who are there just to criticize and to find fault with Jesus; show at another point in the city of Capernaum a little home in which a man is lying on the bed sick and some friends who come in and tell him about Jesus. Tell of their faith in thinking that Jesus can make this man well and how the man was anxious to go that he might

be healed. Show the four as they start carrying their sick friend and the approach to the house where Jesus was. Show how impossible it was for the men to get in, and how very sorry the man and his friends were that they could not get near Jesus, and how the man in his sorrow may have cried out, "Oh, I I will have to go back home again without being healed because there is such a crowd around the Master that I can not get near him." Then tell of the thoughtfulness of the one who said, "Might we not carry him up the stairway and let him down through the roof?" Then show how this could be accomplished, and how, when the man lay on the mattress at Jesus' feet, Jesus said, "Arise, take up thy couch and go unto thy house," and the great triumph when the sick man arose from his bed, picked it up and carried it away will cause the little ones to remember the mighty power of the Saviour.

Let all the story teem with your own deepest interest and it is sure to hold that of the children.

The Triumphal Entry.

This story may be made very beautiful and impressive indeed by having tiny strips of green paper cut to represent palms and all the children and people holding these aloft. Then, too, there are the garments of red, green, yellow and blue, purple and white, that these people take off from their own shoulders and spread down for Jesus. There is the little donkey on which he is to ride, the picture figure of Jesus is cut from one of the picture cards. Pictures also of little children, as they carry their flowers and strew them in the way. After the story is told, retell it with the sand-table about as follows:

Right here I will make the road that leads to Jerusalem. See all these little houses here! They are cut from papers, but you can play that they are real, can't you? This is the little gate, made so it will swing open. Now we will open the gate to the city, for this is the daytime. The gates were always open during the day and at night they were closed; at least, they were always closed at night in

Jesus' time. Now, who is it we have been talking about to-day? Why was Jesus going up to Jerusalem? If you will watch, you will see the great procession. Here are the little children with the palms in their hands. Here are all the crowds of people. Can't you play that these are all real and that you see moving along the road this great procession of people, and will you shut your eyes and think you hear the beautiful songs these people were all singing? Let us say the words together: "Hosanna to the son of David; hosanna in the highest."

Now you see Jesus coming, and all the children. He is going in at the city gate, and the people are saying, "Who is this that is causing so much excitement? Who is this that the people are all turning out to see and to welcome?" Some one says, "It is Jesus of Nazareth. Have you not heard?" And then many follow him who have sick and blind and lame friends with them. He goes up to the temple. See, this is the temple. When he goes in here he finds the wicked people doing the wrong things. These are the

ones that he sends out of the temple. Perhaps they will learn a lesson and try to be better. Now he comes away from the temple, and here are many who were sick and lame whom Jesus stops to heal. Now he goes on out of the city to this little place down here just a short distance. This is Bethany, the home of Mary and Martha and Lazarus, and this is the road he would take to go down to Bethany. We will leave Jesus at this dear little home to rest, for he must be very weary. Will you remember all this story and tell it to mamma or some one when you go home?

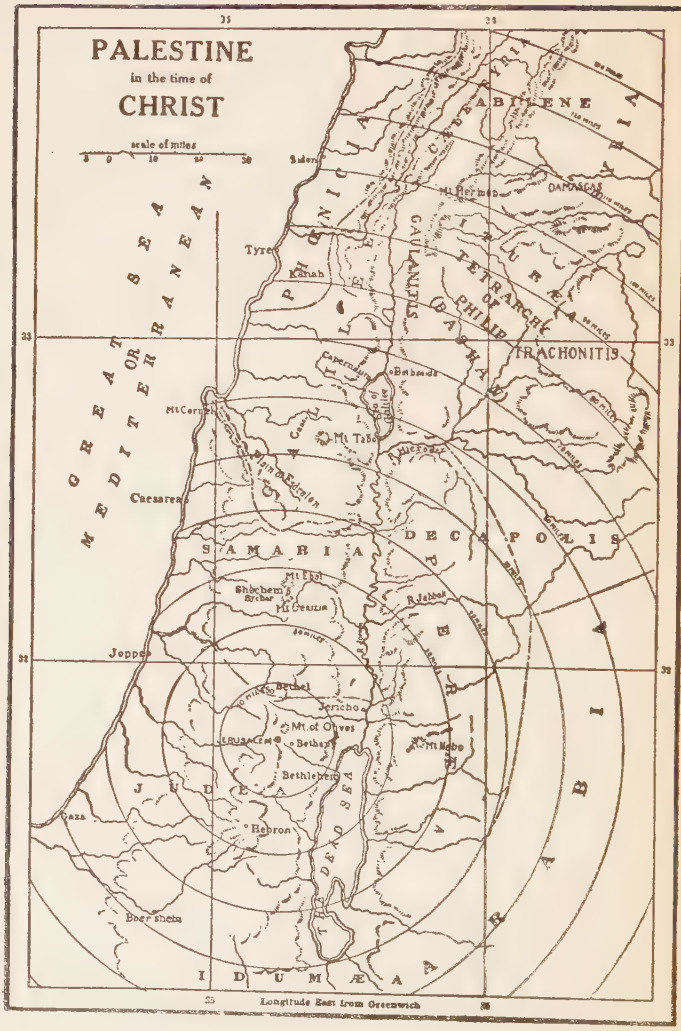
JUNIORS MAKING A MAP OF PALESTINE.

VI.

Suggestions for Map Work.

The Juniors will enjoy helping the teacher plan, make or obtain objects for illustration of any lesson, but the real benefit which the Junior derives from the sand-table will be the location of places mentioned, of routes followed on journeys and of the general outline and appearance of the countries of the Bible. The teacher needs to study the map, and not only the map, but to learn as much as possible of the general appearance; certain parts would be desert, then there should be no growth—perhaps a little oasis or two. Other parts are thickly wooded; teacher must know something about this, else be unable to help the children see (which is the thing so vital to the pupils of this age).

Be sure to hang on the wall before the children a map showing Paul's first missionary journey. The prominent


PALESTINE
in the time of
CHRIST
scale of miles
Sidon
Tyre
Kanah
Capernaum
Bethsaida
Mt Carmel
Mt Tabor
Nazareth
Caesarea
Joppa
Shechem
Mt Ebal
Mt Gerizim
Jericho
Mt. of Olives
Bethany
Bethlehem
Hebron
Gaza
Beersheba
Dead Sea
Jordan
Sea of Galilee
Damascus
ABILENE
GAULANITIS
TRACHONITIS
DECAPOLIS
SAMARIA
JUDÆA
IDUMÆA
PERÆA
ARABIA
GREAT SEA OR MEDITERRANEAN
Longitude East from Greenwich

places he touched are noted. If the lesson for the day be on this subject, then the outline of the entire story in sand would be a delightful diversion for the children and also make the lesson so impressive as never to be forgotten. Then, marking the city Troas, where Paul received the Macedonian call, let the children watch as he steps aboard the little ship that carries him across the Cyprus and thence on to the end of the journey. Let them watch as he goes overland to certain other places, and the journey is fixed in their minds completely. In order to aid them in the best way, they may, as the teacher directs a question, help to locate the places touched.

The map picture of the Holy Land may be made by them with its relief of mountains and the few prominent ones shown on the map, this also should be hung before the class as they are working, and the mountains may be named and located by them. At the very outset it is a wise plan to write the name of a certain mountain and fasten it with a toothpick to the point designated for its location.

The names of the cities and rivers may also be designated in the same way. The value of this work can not be estimated, and it certainly will repay any teacher who takes the time and pains to equip herself properly in order to do this.

The Story of Paul.

(*For Junior, Intermediate or Adult.*)

We have told the story of Paul's life many times without the aid of anything; a few with the aid of the map, which is most helpful, but if the places visited by him were represented on the sand-map, the topography of the country noted as far as possible, the story will be better understood, and the directions, journeys, places, etc., will not form a mass of confused ideas.

In the Junior department there is quite a little study of Paul's life, and these children are delighted to know just which way he went, the places that he visited, and what happened. The Intermediates may help mark out the course themselves, and the older people of your Sunday school, who have so far forgot-

SAND-TABLE MAP OF PALESTINE. LOCATING SOME IMPORTANT MOUNTAINS

ten their geography, and especially that which has not centered around their own country, will be helped immeasurably by the same touches. For the assistance of the teacher in connection with each of these sand-table demonstrations, one missionary journey is marked on the map given herewith. This map needs to be enlarged as much as possible. Small white cards with the names of the cities written upon them may represent the cities. These should be placed in their proper places; other material might be used for this, but if the names be given at first the memory will be aided in a more definite way. The cities of Damascus and Jerusalem might be represented with the little group of houses. If one has time to go into the detail a little further, in Damascus might be shown the window in the wall where Paul was let down in the basket. In order for the teacher, who may not have had opportunity to study widely concerning these walls, the picture given on page 7 shows the wall of Damascus as it appears at this time, and the window marked is the

one through which history tells us Paul was let down. Jerusalem was also a walled city.

Much information may be had from an encyclopedia or from pictures in the lesson quarterlies, and these will always suggest new illustrations to be used, and the resourceful teacher has only need to plan for a little while in order to make the lessons more complete and helpful.

RESUME OF PAUL'S LIFE.

For the first missionary journey follow largely the map, but review the early story of Paul briefly, for instance, as follows: "Here is Tarsus, the city of Paul's birth, and here Jerusalem, where he was in the school of Gamaliel; it was while Paul was in Jerusalem that he helped in the persecution of the Christians, holding the clothes of the young men while they stoned Stephen to death. Then, believing that he was right, he starts to go up here to the city of Damascus to persecute the Christians."

Mention briefly the story of the conversion and then of the visit to Damas-

cus, then show the location of Arabia, where Paul communes with God and prepares himself for wide service. Come back with him to the city of Damascus and see him persecuted. In the wall let one window represent the one through which he was let down in the basket. Go with him to Jerusalem and speak of the comradeship of himself and Barnabas, a strong Christian man who thoroughly believed in Paul; then tell of their journeys throughout all Judea where Paul preached fearlessly. Back to Tarsus goes Paul and then out with Barnabas through Antioch. Another young man joins himself to the party; this is Mark. Paul crosses the narrow strip of water to Cyprus, then to Phrygia in Pamphylia, and here it is that Mark decides to return to Jerusalem. Next up through this country to a second Antioch—Antioch in Pisidia; southeastward they travel to Iconium, to Lystra, to Derbe. Turning back from Derbe, Paul visits Lystra and Iconium, Antioch and Pisidia, returning to Antioch in Syria by way of Attalia. At Attalia Paul and Barnabas took ship and sailed

to Antioch in Syria, thus ending the first missionary journey.

It should be the teacher's desire to have the pupils remember certain incidents of each of the places named, therefore we give a list of the cities visited in the first missionary journey, together with the chief events of that visit.

Seleucia.—Leaving Antioch in Syria, Paul and his companions descend the mountains to Seleucia, the seaport of Antioch, about sixteen miles from the city, named for Seleucus Nicator, B. C. 280 (Acts 13: 24).

Salamis.—From Seleucia they sailed to Cyprus (Barnabas' old home), and stopped at Salamis (Acts 13: 5).

Paphos.—Crossing the island of Cyprus, which is about 140 miles long, they came to Paphos, the capital, which was the residence of the proconsul (Acts 13: 6-12). It is at this point that the record first shows that Saul is also called Paul (Acts 13: 9).

Perga.—Leaving Paphos, they sail in a northwestern direction and strike the province of Asia Minor, called Pamphylia.

They pass from Attalia for the present and land at Perga (Acts 13: 13). It was at this point that John Mark left Paul and Barnabas.

Antioch in Pisidia.—Going by land from Perga, Paul and Barnabas go by a dangerous and difficult way from Pamphylia to a city in the northern part of Pisidia called Antioch. Here Paul preached in the synagogue, a discourse that is reported by Luke in somewhat detailed form (Acts 13: 14-52).

Iconium.—Driven by persecution from Antioch, they go eastward a distance of some sixty miles to Iconium. Here a great multitude, both of Jews and Greeks, believed on Jesus (Acts 14: 1-5).

Lystra.—Persecution at Iconium became so severe that Paul and Barnabas were compelled to go on. They next go to Lystra, southeast of Iconium, where Paul works a miracle and where superstitious people, because of this, desire to worship Paul and Barnabas, calling Barnabas Jupiter and Paul Mercury (Acts 14: 8-18).

Derbe.—Again driven out by per-

secution, they continue in a southeasterly direction a distance of about twenty miles to Derbe (Acts 14: 19, 20). From Derbe, Paul and Barnabas return by way of Lystra, Iconium and Antioch, confirming the churches which they had planted.

Attalia.—At Attalia, a seaport sixteen miles from Perga, Paul and Barnabas took ship and sailed to Antioch in Syria, where they were gladly received by the church. This ended the first missionary journey.

For the second journey Paul has as his companions Silas, Timothy and Luke, and, starting from Antioch, Paul travels through Syria to Cilicia. The first city mentioned in his second journey is Derbe, which is the eastern city in Asia Minor visited by him on his first journey. From Derbe he goes to Lystra, when Timothy joins him. From Lystra they pass through the region of Phrygia and Galatia and are about to go into Bithynia, but the Spirit of God directs them to Troas. At Troas Paul receives the Macedonian call and visits the places which are mentioned here, the chief event being his

visit to Philippi, a province in Macedonia and a place where the church was founded in Europe (Acts 16: 11-40).

Amphipolis.—Amphipolis was thirty-three miles southwest of Philippi. Paul did not tarry long at this place, but traveled on westward to Appolonia (Acts 17: 1).

Appolonia.—Luke tells us that he stopped at Appolonia, which is thirty miles from Amphipolis, but we have no record of the work done there (Acts 17: 1).

Thessalonica.—Thessalonica was the capital of the province of Macedonia. It was named after a sister of Alexander the Great. Paul founded a church here largely of Gentiles, to which he wrote his two letters; *i. e.,* 1 and 2 Thessalonians (Acts 17: 1-9).

Berea.—Because of a riot, Paul leaves Thessalonica and goes on to Berea. At this place the people were ready to receive Paul's message and examined the Scriptures daily to see whether the things were so (Acts 17: 10-13).

Athens.—Athens was one of the most important cities of that time. In Paul's

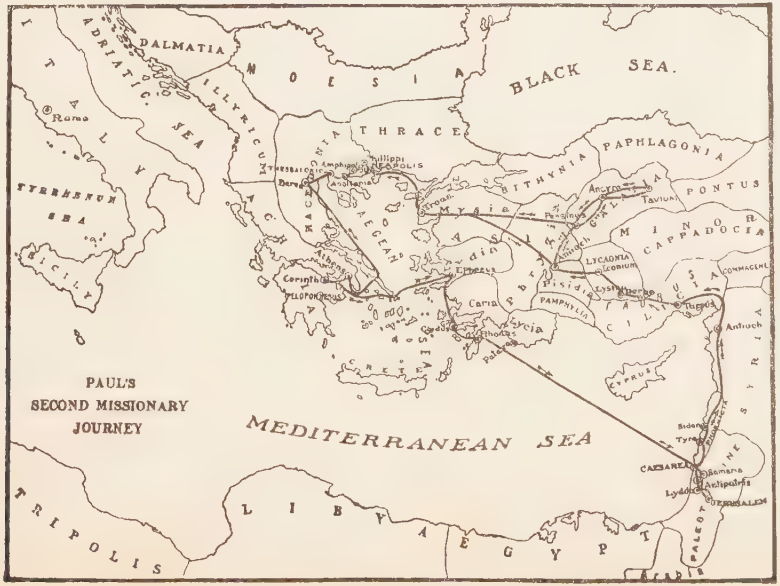
time it was the literary center of the civilized world. At this place he preached on the text, "To the Unknown God" (Acts 16: 17-34).

After Paul left Athens he traveled westward forty miles to Corinth. Here he preached for a year and a half and worked at tent-making. 1 and 2 Corinthians were written to the people here (Acts 1: 1-18).

Leaving Corinth, Paul goes to Cenchræa, about nine miles east; from this place he, with Priscilla and Aquila, set sail to Asia Minor.

Leaving Cenchræa, Paul soon reaches Ephesus, goes into the synagogue and reasons with the Jews. While urged to remain a long time, Paul hastens away with Priscilla and Aquila. Going around the southwest coast of Asia Minor, he and his companions sailed direct to Cæsarea, from there on to Jerusalem—the fourth time since his conversion. After visiting the people at Jerusalem he goes again to Antioch, and from Antioch starts the third missionary journey.

In the third missionary journey Paul



MAP SHOWING SECOND MISSIONARY JOURNEY OF PAUL.

was associated part, or all, of the time with Silas, Timothy, Luke, Aquila and Priscilla and others. The following paragraph from McGarvey will help the teacher in planning the third missionary journey.

"In order to reach Galatia and Phrygia, the only districts in the route that are mentioned, he must have made the circuit once more from Antioch around through Syria into Cilicia, and thence by way of the gates of Cilicia into the elevated tablelands of Lycaonia and Pisidia, past Derbe, Lystra, Iconium and the Pisidian Antioch. This was a second visit to the churches which he planted there. If we may judge from the rapidity of his passage, he found the churches in all the regions in such a condition that they did not specially need a protracted visit from him, yet his work among them, brief as it was, consisted in establishing all the disciples. He had this work in view, as well as the report in Antioch, when he declined the invitation to stay in Ephesus."

Follow the map for outline, and perhaps use a red cord or just a pencil mark

on your sand-table to indicate the journey, but be very familiar with the route from one city to another. The following are the places visited and the events of the journey found in chapters 18 to 28 of Acts.

Lydia.—Paul, having passed the "upper country," came to Ephesus in Lydia, where he remains longer than at any other place during his active ministry. He remained in Ephesus nearly three years, at the close of which time he wrote his first letter to the Corinthians.

Mysia.—From Ephesus Paul went on to Troas in Mysia. We learn this not in Acts, but in the letter which he wrote when he went on this journey (2 Cor. 2: 12, 13). He expected to meet Titus there with news from the church at Corinth, but when he did not he took ship and sailed once more from Asia into Europe.

Macedonia.—The next place mentioned in the narrative is Macedonia (Acts 22), but it might be inferred that he revisited the cities of Philippi, Thessalonica and Berea. While in Macedonia, Paul wrote the second letter to the Corinthians.

Greece.—From Macedonia Paul goes on into Greece, that province which was also called Achaia (Acts 18: 27). While at Corinth in Greece he wrote his letters to the Galatians and Romans.

Philippi.—From Greece Paul starts to Jerusalem, hoping to reach there in time for the feast of Pentecost. He, however, did not go by the direct route, but, probably on account of the Jewish plot to murder him, goes around by Philippi. Here he is rejoined by Luke, who stays with him to the very end (Acts 23: 26).

Troas.—Paul goes from Philippi to Troas, where he remained seven days. It is here that he restored Eutychus to life (Acts 25: 13).

Miletus.—In describing the journey, Luke says: "And when he [Paul] met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus" (Acts 20: 14, 15). Miletus is at the mouth of the river Meander, thirty-six miles south of the city of Ephesus.

At that time it was on the shore, but now the coastline is so changed that it is ten miles inland. The ship being delayed here, Paul sent to Ephesus for the elders to come down to meet him. His farewell address to them is filled with deep tenderness (Acts 20: 16-38).

Tyre.—Leaving Miletus, Paul and his companions sail with a straight course to Cos, a small island northwest of Rhodes, then on to Rhodes, thence to Patara, a seaport in Lysia. From this place Paul takes another ship and sails to Tyre in Phœnicia. Here he finds disciples and tarries for a week (Acts 21: 2-4).

Ptolemais.—Paul again takes ship and sails southward to Ptolemais, where he saluted the brethren and stayed with them a day (Acts 21: 7).

Cæsarea.—On the morrow he departed from Ptolemais and came to Cæsarea, where he entered in the house of Philip, who was one of the seven deacons of the early church (Acts 21: 8, 9).

Jerusalem.—From Cæsarea Paul goes to Jerusalem for the fifth time since his conversion, from which place he soon

goes forth as a prisoner of the Lord.

THE JOURNEY TO ROME.

This journey is exceedingly interesting, and the map to-day is changed. The important cities along the coast and the islands are noted, and the sea voyage should be marked with the use of a tiny wooden or paper boat. It starts from Cæsarea, stopping at Sidon, Myra, Fair Havens, Melita, Syracuse and finally reaches Rome.

We are largely indebted to "Studies in the Gospels and Acts," by Moninger, and to McGarvey, for the concise way of putting these facts.

This demonstration may seem a little perplexing, and yet, with the principal events of the first two journeys marked out, it is not so complex, and, after all, easily mapped. One of the pupils used to map-drawing, or any close student, might prepare the table for the demonstration, and certain it is that, once these facts are fixed this way, they will not be forgotten; they will stand out as clear and distinct events and places.

CLOSING WORD

The few lessons that have been planned and pictured are sufficient to help the teachers who have not had experience with the sand-table. After one lesson has been pictured on the sand-table it becomes a very easy thing to picture other lessons, and the teacher, by using her own individuality and the material which she finds about her, may become expert in presenting lessons with the use of the sand-table. Many lessons in both Uniform and Graded present fine opportunity for sand-table demonstrations. It would not be best to picture all lessons in this way—all subjects do not lend themselves quite so readily to this, and, even so, children need variety, and the teacher should use the sand-table only as she thinks best. It must be made to impress the spiritual thought or it has no place in our work.

THE END.

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